The dutifull ADVICE *of a loving* SONNE To his aged *FATHER.*

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THE DVTIFVLL ADVICE OF A LOVING SONNE TO HIS AGED FATER.

SIR,

I Humbly beseech you, both in respect of the honour

of God, your duty to his Church, and the comfort of your own ſoule, that you ſeriouſly conſider in what tearmes you ſtand; and weigh your ſelfe in a Chriſtian Ballance, taking for your counterpoiſe the Iudgements of God: Take heede in time that the word *Tekell*,

written of olde a-
gainſt *Balthazar*, and
interpreted by *Dani-*
el, be not verified in
you, whoſe expoſi-
tion was, You have
beene poyſed in the
ſcale, and found of
too light weight.

Remember, that
you are now in the
weining, and the
date of your pilgri-
mage well nigh ex-

pired, and now th
it behoveth you
looke towards you
Countrey, your fo
ceslanguisheth, you
senses impaire, you
bodydroops, and
every side the ru
nous Cottage
vour faint, & feeb
flesh threatneth
fall. And having
many harbingers
death to premoni
you

you of your end, how can you but prepare for ſodreadfull a ſtranger. The young man may die quickly, but the old cannot live long: the young mans life by caſualty may bee abridged, but the old mans by no Phiſick can be long adiourned, and therefore if greene yeares ſhould

ſometimes think of the grave, the thoughts of old age ſhould continually dwell in the ſame.

The prerogative of Infancie is innocencie; of Childehoode, reverence; of Man-hood, maturitie; and of old age, wiſedome.

And ſeeing then that the chiefeſt proper-

perties of wisedome are to be mindefull of things past, carefull for things present, and provident for things to come; Vse you now the privilege of natures talent to the benefit of your owne soule, and procure hereafter to be wise in weldoing, and watchfull in the foresight of

of future harmes
To serve the worl
you are now unabl
and though yo
were able, yet yo
have little cause t
bee willing, seein
that it never gav
you but an unhapp
welcome, a hurtfu
entertainment, an
now doth abandon
you with an unfor
tunate farewell.

You

You have long sowed in a field of flint, which could bring you nothing forth but a crop of cares, and afflictions of spirit; rewarding your labours with remorse, and affording for your gaine, eternall danger.

It is now more than a seasonable time to alter the course

course of so unthriving a husbandry, and to enter into the field of Godschurch in which, sowing the seed of repentant sorrow, and watering them with the teares of humble contrition, you may hereafter reape a more beneficial harvest, and gather the fruits of everlasting comfort. Re-

Remember, I pray you, that your ſpring is ſpent, your ſummer overpaſt, you are now arrived at the fall of the leafe, yea, and winter colors have long ſince ſtained your hoarie head.

Bee not careleſſe, (ſaith Saint *Auguſtin*) though our loving Lord bear long with offen-

offenders; for the
longer he ſtayes, no
finding amēdment
the ſoarer hee will
ſcourge when he
comes to Iudge
ment: And his pa
tience in ſo long for
bearing, is onely t
lend us reſpit to re
pent, and not any
wiſe to inlarge t
leiſure to ſinne.

Hee that is toſſe
with

with varietie of ſtormes, and cannot come to his deſired port, maketh not much way; but is much tormoyled; So hee that hath paſſed many yeares, and purchaſed little profit, hath had a long being, but a ſhort life; For, life is more to bee meaſured by wel-doing, than by num-

number of yeare
Seeing that m
men by many da
do but procure m
ny deaths, & oth
in short space att
to the life of infin
ages; what is
body without
soule, but a corru
carkasse? And wh
is the soule with
God, but a sepulch
of sinne?

If God bee the way, the life, and the truth; he that goeth without him, ſtrayeth; and he that liveth without him, dyeth; and he that is not taught by him, erreth.

Well (ſaith *Saint Auguſtine*) God is our true, & chiefeſt life, from whom to revolt, is to fall; to

whom to returne, i
to rise, and in whom
to stay, is to stand
sure.

God is hee from
whom to depart i
to dye; to whom t
repaire, is to revive;
and in whom to
dwel, is life for ever.
Bee not then of the
number of those
that beginne not to
live, till they bee rea-
dy

dy to dye: and then, after a foes desert, come to crave of God a friends entertainment.

Some there be that thinke to snatch heaven in a moment, which the best can scarce attaine unto in the maintenãce of many years, and when they have glutted themselves

with worldly d
lights, would jum
from *Dives* dyet, a
Lazarus Crowne
from the service o
Satan, to the solac
of a Saint.

But bee you wel
assured, that God i
not so penurious o
friends, as to hold
himselfe and hi
kingdome scaleable
for the refuse and
re-

eversions of their
ves, who have sa-
rificed the princi-
all thereof to his e-
emies, and their
wne brutish lust;
nen onely ceasing
offend, when the
bilitie of offending
taken from them.

True it is, that a
niefe may be saved
pon the crosse, and
nercie found at the

last gaspe : But w
(saith Saint *Augus*
though it bee pos
ble, yet it is scar
credible, that
death should fi
favour, whose wh
life deserved dea
and that the repe
tance should bee
cepted, that mo
for feare of hell, a
love of himself, th
for the love of G
a

and loathsomnesse of sinne cryeth for mercie.

Wherefore, good Sir, make no longer delayes; but being so neer the breaking up of your mortall house, take time before extremitie, to pacifie Gods anger.

Though you suffered the bud to bee blasted, though you

permitted the fruit
to bee perished, and
the leaves to dry up
yea, though you let
the boughs to wi-
ther, and the body
of your tree to grow
to decay; yet (alas)
keep life in the root
for feare left the
whole tree become
fewell for hell fire.
For surely where the
tree falleth, there it
shall

ſhall lye, whether towards the South, or to the North, to heaven, or to hell; and ſuch ſap as it bringeth forth, ſuch fruite ſhall it ever beare.

Death hath already filed from you the better part of your naturall forces, and left you now to the Lees and remiſ-

ſals

ſals of your weary-
iſh and dying daye
The remainde
wherof as it cann
bee long, ſo doth i
warne you ſpeedil
to ranſom your for-
mer loſſes; for wh
is age, but the C-
lends of death, an
what importeth
your preſent weake-
neſſe, but anearnes
of your approchin
diſſo-

dissolution, you are now imbarked in your finall voyage, and not farre from the stint and period of your course.

Bee not therefore unprovided of such appurtenances as are behoovefull in so perplexed and perilous a journy; death it selfe is very feare-full, but much more ter-

terrible in respect of the judgment it summoneth us unto.

If you were now laid upon your departing bed, burthened with the heavie load of your former trespasses, and gored with the sting and pricke of a festered Conscience; if yee felt the crampe of death

death wreſting your heart-ſtrings, and ready to make the rufull divorce betweene bodie and ſoule: If you lay panting for breath, and ſwimming in a cold and pale ſweat wearied with ſtrugling againſt your deadly pangs, O what would you give for an houres re-

repentance; at wha
rate would you va
lue a dayes contriti
on: Then worlds
would bee worth
lesse in respect of
little respite, a shor
truce would seem
more precious tha
the trersures of a
Empire, nothin
would bee so much
esteemed as a shor
truce of time, which
now

now by dayes, and moneths; and years, is moſt laviſhly miſſpent.

Oh how deepely would it wound your woefull heart, when looking back into your former life, you conſidered many hainous, and horrible offences cõmitted, many pious workes, and godly deeds

deeds omitted, a
neither of both r
pented, your ſervi
to God promiſe
and not performe
Oh how uncon
ſolably were yo
caſe, your frien
being fled, your ſe
ſes affrighted, yo
thoughts amaze
vor memory de
cayed, and you
whole mind agai
an

and no part able to performe what it ſhould; but onely your guilty Conſcience peſtered with ſinne, that would continually upbraid you with many bitter accuſations.

Oh what would you thinke then, being ſtripped out of this mortall weede, and turned out both

of service, and hou
room of this wicke
world, you are fo
ced to enter into un
couth and strang
pathes, and wit
unknowne and ug
ly company to be
convented before
most severe Iudge
carrying in you
conscience your in
dictement, writte
in a perfect Regist

of all your misdeeds, when you shall see him prepared to give sentence upon you, against whom you have so often transgressed, and the same to bee your Vmpire, whom by so many offences you have made your enemies, when not onely the Divel, but even the Angels

would pleadagainſt
you,and your owne
ſelfe,in deſpight of
your ſelfe, bee your
owne moſt ſharpe
appeacher.

Oh what would
you doe in theſe
dreadfull exigents
when you ſaw the
gaſtly Dragon, and
huge gulph of hell
breaking out with
moſtfearfull flames,
when

when you heard the weeping, wailing, and gnashing of teeth; the rage of those hellish monsters, the horror of the place, the terror of the company, and the eternity of all those torments.

Would you then thinke them wise that should delay in soweighty matters,

and idlely play away
the time alotted, to
preuent these intol-
lerable calamities?
Would you thē co-
it secure to nurse in
your bosomes so
many Serpents of
sinnes? and to foste
in your souls so ma-
ny malitious accu-
sors, as mortall and
horrible offences?
Would you not
thinke

hant, whose traf-
ique is toyle, whose
wealth is trash, and
whose gaine is mi
erie: what interest
haue you reaped,
hat might equall
your detriment in
grace and vertue? or
what could you find
in the vale of teares,
hat was answera-
ble to the favour of
God, with losse
where-

whereof, you we
contented to bu
it.

You cannot no
be inveigled wi
the passiõs of yout
whichmaking ap
tialitie of things, fe
no distance betwe
counterfeit and cu
rant, for these a
now worne out o
force, by tract o
time are fallen int
re

reproofe by triall of their folly.

Oh let not the crazy cowardneſſe of fleſh and bloud daunt the proweſſe of an intelligent perſon, who by his wiſedome cannot but diſcerne how much more cauſe there is, and how much more needefull it is to ſerve God then

then this wicke
world,

But if it bee th
ungrounded pr
ſumption of th
mercie of God, a
the hope of his aſſ
ſtance at the l
plunge (which i
deede is the ordin
ry lure of the divel
to reclaime finne
from the purſuite
Repentance. Al
th

hat is too palpable
a colluſion to miſ-
lead a ſound and ſer-
viceable man, how-
ſoever it may pre-
vaile with ſicke and
ill affected iudge-
ments: who would
relye upon eternall
affaires upon the gli-
ding ſlipperneſſe,
and rũning ſtreames
of our uncertaine
life? who, but one of
diſtem-

of distempered wi
would offer fra
to the discipherer
all thoughts; wi
whom dissemble
may to our cost, b
to deceive him
unpossible.

Shall we esteem
it cunning to rob
the time from hi
and bestow it on h
enemies, who k
peth tale of the le
minute

minutes, and will examine in the end how every moment hath beene imployed. It is a prepoſterous kinde of pollicy in any wiſe conceit to fight againſt God, till our weaponsbe blunted, our forces conſumed, our limbs impotent, and our beſt time ſpent; & then when

we fal for faintnes
and have fough
our selves almo
dead to presume
his mercy.

Oh! no, no,
wounds of his mo
sacred body so oft
rubbed, and renew
ed by our sinnes, a
every part and pa
cell of our bodies
divers, and sundr
waies abused, wi

be then as so many whetstones & incentives to edge & exasperate his most just revenge against vs.

It is a strange peece of Art, and a very exorbitant course, when the ship is sound, the Pylot well, the Marriners strong, the gale favourable, & the Sea calme to lye idlely

at the road, burning
ſo ſeaſonable wea
ther; And when th
Ship leaketh, the P
lott ſicke, the mari
ners faint, the ſtorm
boyſterous, and t
Seas a turmoyle
outragious ſurge
then to launch forth
(hoiſe upſaile) an
ſet out for a lon
voyage into a fa
Countrey.

Ye

Yet such is the skil of these evening Repenters, who though in the soūdnesse of their health, and perfect use of their reason; they cannot resolve to cut the Cables, & weigh the Anchor that with-holds thē from God.

Nevertheles, they feed themselves with

a ſtrong perſwaſi
that when they a
aſtonied, their wi
diſtracted, the u
derſtanding dusk
and the bodies a
ſoules wracked, a
tormented with t
throbs, and gripes
a mortall ſickne
then forſooth th
will begin to think
of their weighti
matters, and becom
ſudde

ſudden Saints, when theyare ſcarce able to behave themſelves like reaſonable creatures.

No, no if neither the Cannon, Civill, nor the Common Law will allow that man (periſhed in judgement) ſhould make any teſtament of his temporal ſub-

ſtance, how ca
hee that is animate
with inward ga
boyles of an unſe
led Conſcience, di
ſtrained with th
ringing fits of h
dying fleſh, main
in all his abilitie, an
circled in on ever
ſide with many an
ſtrange incombran
ces be thought
due diſcretion to di
ſpoſ

ſpoſe of his chiefeſt Iewell, which is his Soule, and to diſpatch the whole mannage of all eternity, and of the treaſures of heaven in ſo ſhort a ſpurt.

No, no, they that will loyter in ſeede-time, and begin to ſow when others reape; they that will ryot out their health, and

and beginne to c
their accounts wh
they are ſcarce ab
to ſpeake. They th
will ſlumber o
the day, and en
their journey wh
the light doth f
them, let the
blame their own
folly if they dye
debt and eterna
beggers, and f
headlong into th
la

lap of endleſſe perdition.

Let ſuch liſten to Saint *Cyprians* leſſon, Let, ſaith he, the grievouſneſſe of our ſore be the meaſure of our ſorrow; let a deepe wound have a deepe and diligent cure; *Let no mans contrition be leſſe then his crime.*

FINIS.